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THE END

The prominence given to the death and Resurrection of Christ in the Gospel Books is in strange contrast to the biographies of most notable men in history.

For example, a biography of Daniel E. Webster, the American statesman, which has 863 pages, only 5 pages deal with his death. A life of Shelley, the poet, has 1,389 pages yet only 3 pages deal with his death by drowning in 1822. Yet, in contrast, one-third of the Gospels deal with Jesus' death and Resurrection.

In the three years of His public ministry, Jesus constantly predicted not only His death but also its manner and purpose. From the beginning of His ministry, He steadfastly set His face toward Jerusalem, where He was to be crucified.

A striking feature of Our Lord's frequent references to His death is the way He spoke of it as the great hour of His work. It is recorded in John 8:20 that his enemies were unable to arrest Him for "his hour was not yet come." He knew when the hour of His departure would come. In John 13:1 we read: "...Jesus knew that His hour had come that He should depart from this world to the Father." Reading further in John 17:1 we see: "Father the hour has come. (4) I have finished the work which you have given me to do."

When His hour came, He died as a victor, crying with a loud voice: "It is finished." (John 19:30). He was not referring to the termination of the terrible anguish He had endured, but to the accomplishment of the task He came from heaven to fulfill.

On the Cross, He laid hold of the powers of hell and robbed them forever of their authority. For as we sing: "Christ is risen from the dead, by death he conquered death, and on those in the tombs giving life."

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Our Lord, Jesus Christ, did not merely survive death and come back as a sort of ghost. He conquered death and rose in a glorified body.

CHRIST IS RISEN!



Христос Воскресе!

MORE IMPORTANT

Have you heard the glorious words: "He is not here. He has Risen?"

No announcement ever made in the history of the world is more important. No words are more vital to each of us than the promise which these joyous words hold for us. Christ is Risen, the victory over death and sin has been won, we have nothing to fear. We do not have to face an uncertain tomorrow alone, for the Risen Christ has gone before us to prepare the way.

It is a terrible thing to realize that for many the knowledge that Christ has redeemed us from death, sin and the powers of evil means nothing.

In reality, they are estranged from God but will not admit to being atheists. They go through life without giving God or His Son Jesus Christ a second thought. They live indifferently toward the Resurrection!

The Resurrection of Christ is the most important event in the Orthodox Church. In this it differs from the Western Church, where the Nativity of Christ is most important. This is why there is also a great difference in celebrations. We prepare for and are more engrossed in Easter than in Christmas. The Orthodox Church tells us "For if the dead do not rise, then Christ is not risen, And if Christ is not risen, your faith is futile; you are still in your sins!"

To better understand what Easter is all about, read 1 Cor. 15.

WONDERING WHY?

Why do we greet people at Easter with the phrase "Christ is Risen!"?

St. Seraphim of Sarov greeted everyone every day of the year with the phrase: "Christ is Risen!" He had grasped the meaning of Christ's Resurrection in all its profound significance. Orthodox should greet each other for the 40 days from Easter to the Ascension with these same words.

Why are the bells rung after each verse of the Gospel on Easter?

The prologue to the Gospel of St. John (1:1-17) is sung with great pomp and ceremony. After each verse, the priest pauses as all the bells are rung. The voice of the bells resounding through the air is symbolic of the Apostles, who according to St. Paul: "Their sound has gone forth into all the earth, and their words unto the ends of the world." (Rom 10:18)

Why don't we kneel on Easter until Pentecost?

The origin of this custom dates to the earliest centuries of the Church, and is believed to have existed in Apostolic times. St. Justin, who was martyred in the 2nd century, was asked if he did not think it more becoming to kneel when praying to God and to The Mother of God. He replied: "No, it is not always becoming. When we kneel we signify that we have fallen to the earth by our sins; and, therefore, during the Easter season, we stand in order to show that by the Resurrection of Christ and by penance we have risen from our unfortunate fall, and that being awakened from the dead of the soul, we must persevere in our good resolutions."

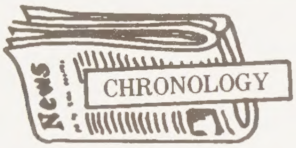
Why are the doors in the ikonastas left open all week long starting on Easter?

This signifies that the gates of heaven were opened by the Resurrection of Christ.

Why do we sing "Christ is Risen" for forty days?

(Continued on Page 69, Col. 1)

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APRIL 1997

DIED: Fr. Paul Sawchuk in St. Louis, Mo.
Pani Emily Molchany, widow of Fr. Peter Molchany in McKeesport, PA.
Pani Matka Mary Hutnynan, wife of Fr. Michael Hutnynan in Coatesville, PA.

THE POWER OF THE MEDIA in America is hampering the understanding of the Bible. It gives either fundamentalist teachings or skeptical views such as those of the Jesus Seminar. Members of the Orthodox and Catholic churches and the general public are not getting a balanced view.

CONGRESS HAS A TOTAL of 535 members. One hundred fifty-one are Roman Catholic, 322 Protestants, 14 Mormons, 35 Jewish, 6 Orthodox, 7 no religious preference.

IF YOU LIKE TRADITIONAL MUSIC you may order a CD for $15 from the Don Cossack Chorus, PO Box 1235, Montclair, NJ 07043 or call 908-704-4359, or you can attend a concert sung by the Original Byzantine Chorus of PA on Sunday, April 6 at the Orthodox Church in Phoenixville, PA or on Sunday, April 13 at the Penn State Slavic Folk Festival. Write Paul Lohin, 105 Arlene St., Minersville, PA 17954 for more info.

AN UNPRECEDENTED INTERFAITH AGREEMENT has been reached by Russian Orthodox and Muslim leaders from 4 predominantly Muslim Republics of the former Soviet Union - Kazakhstan, Tajikistan, Turkmenistan and Uzbekistan. They agreed to contain denominations and aberrant religions and religious groups which are gaining influence in central Asia. Among others named are evangelical Christians, Baptists, Mormons and Jehovah's Witnesses.

SYNAXIS FELLOWSHIP, a group of Orthodox Christians in the Stroudsburg, PA area, is sponsoring a Lenten Lecture Series on Thursday evenings at 7 in either of the 2 Orthodox churches in the area. Call (717) 476-1530 or 421-7233 for more info about the lectures or the Fellowship.

RUSSIA WILL PAY OFF certain bonds, now totaling $30 billion, issued by the czarist government before the 1917 revolution. The former USSR defaulted on French-held bonds and made partial payments to holders in other countries. More than 40 Imperial Russian bonds are listed on the Paris Bourse.

WE ARE ENCOURAGED by the number of subscriptions which are being received for those who are accepting Orthodoxy. Often they are from the witness, teacher, sponsor or a member of the congregation. The Orthodox Herald helps them; gives them knowledge to help them grow in the faith and in assimilating into the local parish.

ON HOLY THURSDAY many parishes observe the Sacrament of Holy Unction. What is it? How should we prepare? What is the significance? Can we substitute the Holy Unction for Holy Confession? Read "Of Life and Salvation, Reflections on Living the Christian Life" by Fr. Stanley Harakas and get the answers and more. Send $12.95 to Light and Life Publishing, 4818 Park Glen Rd., Minneapolis, MN 55416.

MANY OF THE ORTHODOX CHURCHES organized around the turn of the 20th century had several active brotherhoods. These were a continuation of a movement started as early as 1588, when with the blessing of Ecumenical Patriarch Jeremiah many lay brotherhoods were organized to defend the Orthodox faith which was facing unification with Rome.

You can trust him like you can trust ice in late spring – Russian proverb.

FOR THE FIRST TIME a Byzantine Catholic bishop has ordained a married man to the priesthood in the U.S. in a public ceremony since the promulgation of "Cum Data Fuerit" in 1929, which forbid it. Father St. Germain was ordained by Bishop John Elya of the Melkite Greek-Catholic Church.

ECUMENICAL PATRIARCH BARTHOLOMEW has appointed three new bishops to the Autocephalous Church of Albania. This has provoked much dissension, since none of them are of Albanian nationality.

A CATHEDRAL IN DUTCH HARBOR UNALASKA ALASKA, which was severely damaged during the 1940's by being bombed during World War II, has been restored. This is an historical building, as it was originally established in 1824 and built in 1896. It was served by St. Innocent, who worked with the areas native Tlingits.

SEXUALITY AND THE CHURCH by John T. Chirban is available from the Orthodox Christian Association of Medicine, Psychology and Religion, PO Box 958, Cambridge, MA 02238.

THE MOSCOW PATRIARCHATE has 12,823,570 parishes under its jurisdiction as of 1994. Forty-five percent of these are located in the Ukraine. There is a growing shortage of priests qualified to fill the increasing number of parishes being activated. There were 2000 between 1991-94. There are over two million children being baptized every year and large numbers of adults.

"JEWELS OF THE ROMANOV'S" is an exhibit at the Corcoran Gallery of Art in Washington, DC. The 250 objects can be seen there until April 13. It will then travel from May 11-July 20 to Houston, Aug. 16-Oct. 26 to San Diego and Nov. 20-Feb. 1 to Memphis, TN.

•Wondering Why?

After His Resurrection, Christ appeared to His disciples and other people for the time He remained on earth until His Ascension into heaven forty days later. The Church extends the post festive celebrations of Easter over a period of forty days. During this time, every Divine Liturgy reflects the glories of the Resurrection.

Why is the week after Easter given a special name?
Beginning on Easter itself and lasting until the following Saturday, the week is dedicated to a most-heightened celebration of the Paschal Feast. It is referred to as "Bright Week." If a funeral is held during this period, "Christ is Risen" is sung in place of "Eternal Memory."

Why is the Divine Liturgy served after midnight instead of in the morning on Easter?
From the very beginning of the Church in Jerusalem, the matins and Divine Liturgy, together with the Baptism of converts, was held during the night. According to the Gospel of St. John 20:1: "It was very early on the first day of the week and still dark when Mary of Magdala came to the tomb." Our Saviour chose to rise at the beginning of the third day, while it was still dark, in order to emphasize that, trampling over the devil, He also conquered darkness, the sign of unredeemed mankind. When He rose we know that creation was filled with light, and that the night shone more brightly than day.

HOLY THURSDAY READINGS

On April 24, Holy Thursday evening, many people will take their Bibles to church and follow along with the 12 readings from the Gospels which recount the last days and hours of Christ before His Crucifixion.

It is sad to note that this is becoming a service which few attend. They want Pascha but don't want to suffer with Christ in His agony in Gethsemane.

Then there are many who cannot attend the service – because of bad health, distance from church, or employment.

Why not read and meditate on the readings at home? If you cannot read them all in one day, why not start on April 12 and do one each day?

Here is the list of readings.

1. John 13:31-18:1	7. Matt 27:33-54
2. John 18:1-18	8. Luke 23:32-49
3. Matt 26:57-75	9. John 19:25-37
4. John 18:28-19:16	10. Mark 15:43-47
5. Matt 27:3-32	11. John 19:38-42
6. Mark 15:16-32	12. Matt 27:62-66

Lighted candles are held by everyone in the church during the readings. An interesting tradition maintained in many parishes is to notch the candle, beginning at the bottom, after each reading is completed.

THE UPPER ROOM

Where was the "upper room" of the Gospels, the guest chambers where Christ celebrated the Last Supper? (Mark 14:13-15)

A building in the southwestern corner of Mt. Zion has long been venerated as occupying the site where the house with the upper room stood. Much scholarly research points to this place.

The room of the Last Supper is called the Cenacle or Coenaculum (Latin for "dining room"). In the 11th-12th centuries the Crusaders restored the original structure, which had long lain in ruins on Mt. Zion, building the present Gothic-style room with its beautiful vaulting arches. They used as much of the original building materials as possible.

The appearance of the original upper room in the first century is difficult to reconstruct. It was probably a simple dining hall, furnished with carpets and couches for guests to recline on while eating.

Long standing tradition points to this same room as the place where, seven weeks after the Last Supper, the Holy Spirit descended upon the assembled disciples on Pentecost (Acts 2).

The steps going up to the second floor "The Upper Room" are so worn from the thousands of people who visit it that there are concave areas where a person's shoe fits.

The reputed tomb of King David is found on the ground floor of the building (though 1 Kings 2:10 places David's burial on the southernmost hill of Jerusalem, called the City of David).

ALASKA FUND

Lately news from Alaska has been scarce. The missioners continue in their work and need literature. Helping this month are: Mildred Staskiews, Albert Hopay, Anne Pruske, Phyliss Tarasovich, Eva Bober, Sophie Lake, Luba Ta Trachuk, Fr. John Naumovich, Library R Club, Chapter 50, Edwardsville, PA, Anonymous (3), Eva Schur, Michael Scott Irby, Ethel Watlock, Eli and Sophie McKay, Joseph Plefka.

SO THAT'S WHAT THEY ARE

The Bible has many references to signs and symbols. In the Orthodox Church part of teaching about the Church is by giving signs and symbols. For example, we say the church building is built in the shape of a ship because it safely takes us to the shore of salvation. Not only is there Biblical precedence in signs and symbols but the Early Christians often used them to represent persons and concepts important to the faith. The most widespread Christian symbol today is the Cross, representing the redeeming work of Christ.

Because the physical appearance of many Biblical personalities was unknown, they were represented in Christian art by emblems or attributes. Jesus is often depicted as a lamb (John 1:29; 1 Cor 5:7). A dove symbolizes the Holy Spirit (John 1:32).

But many people have wondered about the less obvious symbolism used to represent the Gospel writers – the four evangelists. They are: a winged man for Matthew, a lion for Mark, an ox for Luke, and an eagle for John.

Each writer was assigned a symbol based on the opening passages of his gospel. The symbolism was derived from the visions described in Ezekiel 1:10 and Revelation 4:7.

Matthew's symbol is a winged man because he traces Jesus Christ's genealogy, which stresses His humanity.

Mark is represented by a winged lion because he begins his Gospel with the voice of St. John the Baptist "crying in the wilderness" which is analogous to a lion's roar.

Luke's emblem or attribute is an ox or bull – which is a sacrificial animal – which recalls the priest Zechariah's burning incense inside the temple before the morning sacrifice.

John is shown as an eagle, a reference to the soaring inspiration of his Gospel's eloquent prologue.

There are many places in the church building where the symbols for the evangelists can be found. Among them is the Holy Gospel on the altar table, in the dome of the church, and on the Royal Doors.

(For religious classes – go to the church when services are not being held and look for the symbols of the evangelists.)

****

Jesus taught adults and played with children; maybe some of us need to face up to the fact that we are doing the opposite.

WEEKLY MEDITATIONS

April 6 – Sunday of St. John Climacus – 4th Sunday of Lent. Hebrews 6:13-20; Mark 9:17-31.

O most-merciful Son of God, we humbly prostrate ourselves before Your loving-kindness seeking Your guidance. We believe that You are our King and Lord and that all things are possible to those who call upon You with their whole heart. May our lenten discipline of prayer and fasting drive from us all evil passions and vices; raise us from our beds of unbelief and from all that harms our souls; help us to climb the ladder of virtues which leads to Your Throne; and make us temples of the Holy Spirit, so that we may become heirs of the good things promised to those who love You. O Jesus, we bring You our heartfelt petitions, hear the prayers of us sinners and have mercy on us.

April 13 – Sunday of Mary of Egypt – 5th Sunday of Lent. Hebrews 9:11-14; Mark 10:32-45.

O long-suffering Lord, You told Your disciples the things that would befall You before Your voluntary death and Resurrection on the third day. You reconciled us to the Father and opened the gates of heaven to all believers. You gave us the perfect example of service by instructing us to look after the needs of all Your people. Pardon the sins we commit against You and our neighbor. Welcome us into the heavenly Jerusalem, so that we may behold You in the never-ending day of Your Kingdom. O kind and loving Master, hear this petition offered to You in love, and have mercy on us.

April 20 – Triumphant Entry of Our Lord into Jerusalem. Phil: 4, 4-9; John 12:1-18.

O Vanquisher of death, we fall down and cry out to You with loud shouts of praise! You raised Your friend Lazarus from the dead and in this way confirming the general resurrection of the human race on the last day, and accepted the praise of those who greeted You as King and God. So also, O Lord, enter into the hearts of Your unworthy servants who had gathered in Your holy temple with palms and branches. Instill in us whatever is true, virtuous, and just. May our hymns of thanksgiving rise before the throne of Your holy glory. O God of peace, hear this supplication and have mercy on us.

April 27 – Great Day of the Resurrection of Our Lord and Saviour Jesus Christ. Holy Pascha. Acts 1:1-8; John 1:1-17.

O Lord, the True Light, by Your Resurrection from the dead, You enlighten everyone who comes into the world. Your rising in glory on the third day gave us the power to be called children of God. Through our celebration of joy, may we recommit ourselves to a life of grace and be victorious over sin. O Risen Lord, our only Hope and Joy, listen to our prayerful voices when we shout "Christ is Risen" and have mercy on us. "Indeed He is Risen."

Raymond Mastroberte

NOTES ON EASTER BASKET



Did you know that, according to the egg dye companies, blue is the preferred color for Easter eggs, followed by purple, then pink? Only 7% prefer red. However, among Orthodox it is almost 75% as red is the customary color used. I'm sure all the red eggs colored by onion skins are not counted in.

However you color the eggs, they can be kept for a week. If you have an egg hunt, be careful not to hide eggs in grass or bushes where chemicals have been used.

What should you include in your Easter basket? Meat, eggs and milk products are specifically blessed. Other items depend on what is customary in your family. Sometimes, ham, horseradish, and kolbasa are included. By the way, there is no symbolic meaning to the items included. The Jewish symbolic meaning for their foods for Passover does not extend to our Easter baskets.

The Great fast is broken with a blessed egg. Usually it is shared with those in the household. As a rule, no cooking is done on this day. A perpetual buffet is set up and everyone who visits is asked to share.

Remember to put a candle in your basket when you take it to be blessed. Light it when the service of blessing starts.

Blessed egg shells are disposed of by burning or crushing and buried in the soil around your plants.

Dabs of Thoughts

Donkeys in Biblical times were much larger than they are today. The reason that Christ entered Jerusalem on Palm Sunday riding a donkey is that it was the animal of peace. Kings and judges rode on them in times of peace. Horses were chiefly used for war. It was predicted in Zechariah 9:9 that Christ was to ride on a donkey as a sign that His reign was to be one of peace.

The altar table in Orthodox churches is square in token that Christ's doctrine and sacrament are free to people of all four parts of the world.

After the winter, God sends the spring.

In 1564, France became the first country to adopt the "new" Gregorian calendar. Up until that time, the beginning of each year was celebrated on April 1. But, with the advent of the Gregorian calendar, a new year began on January 1. People who chose to continue celebrating the new year on April 1 were jokingly labeled "April fools." The practice of humor and harmless pranks on April 1, first popular in France, soon spread to other countries.

Saturday, April 19, the day before Palm Sunday, is known as Lazarus Saturday. We read from John 11:1-45 how Christ displayed in a unique way His power. He raised Lazarus from the dead. In this way our own resurrection is announced.

Visitors to the Orthodox Church on Pascha/Easter, when asked what was especially impressive for them, point to the Tropar heralding Christ's conquest over death, the Baptism Hymn (Yelicy) the solemn chanting of the Gospel interspersed with the ringing of the bells, the Angelic Salutation (Anhel vopiase) and the Easter greeting: "Christ is Risen" pronounced repeatedly by the priest while he lifts the beautifully decorated triple candles.

In Europe, the color for Easter is red. Red candles are used, red eggs are distributed.



EDITORS' NOTES

We give our humble thanks to God for the privilege of being given the opportunity of observing another Feast of Christ's Glorious Resurrection. From the depths of our beings, we repeat these joyous songs. "It is the day of Resurrection." "This is the day the Lord has made. Let us rejoice and be glad in it."

This issue marks the completion of 45 years of publishing. As one friend recently wrote us: "You saw the need for an English language 45 years ago, and now you see the need for sharing Church Slavonic Music sung by good choirs." This we are doing by launching our Cassette Project.

We will again have a reunion of those who have accompanied us on our past three Carpathian Heritage Tours. We will meet at St. Tikhon's Monastery at the Arch at the entrance following the Divine Liturgy on May 26. We are forming another tour for early September. If you are interested, write for more information or call (717) 256-7232. You may also get an evaluation and more information from those at the reunion. Welcome.

We will be closing our Thread Project in June. We have sent many packages of thread and material to two women's monasteries in the Ukraine.

You may be reading this during Great Lent. If you have not paid much attention to the fasting, prayer, good works and extra services, it is not too late to start. It will enable you to truly enter into the joy of the Resurrection.

What a sad situation we have observed – the closing of a church! It was started with such high hopes and energies about thirty years ago. It was given permission to use all English and the new calendar. Did it outlive its purposes once most of the churches in the area changed language and calendar? The parish didn't attract many who were interested in these changes and alienated the older people who yearned for the familiar.

We have received too many calls from people upset about the New Age Church and the acceptance of many of their congregations. We have learned much from reading the many newspaper articles forwarded to us. We are surprised at how much publicity is being given to these changes in the secular press. After reading these articles and talking to the concerned callers, we again reiterate our statement from last month: "It is such a big step from the New Age Movement to the Orthodox Church. Is enough instructive help being given to the seekers before they are fully accepted?" We were alerted to this situation upon reading that one of the priests ordained after private instructions said: "We are left alone. We reflect the Orthodox Church."

The hymn for Cross Sunday gives us the added strength to continue on our Lenten Path. "Thy Cross we adore, O Master, and Thy Holy Resurrection do we glorify."

S Bohom,
The Stroyens

WINTER'S GRACE

Everyone has a secret place within, one that no one can reach. There are things about us not even our most intimate friends or closest family members know.

We have a hard enough time trying to understand ourselves. It's impossible to tell others. How can we then expect them to understand us?

The knowledge of God and knowledge of ourselves are closely linked. Only as we know God do we truly know ourselves. The more we know of Him, the more we realize our sinfulness, and thus the more we learn of humility. The attempt to know self apart from God leads to pride and error. To know God, then, is our chief responsibility. "I desire to know God and (my) the soul," wrote Blessed Augustine in a dialogue. "Nothing more?" "Nothing whatever."

But how are we to grow in our knowledge of God? We are so busy we can hardly stand still.

Some of the greatest saints were some of the busiest people. The incredibly busy St. Paul exhorted the Thessalonians to "pray continually" (1 Thess 5:17). Blessed Augustine who we mentioned earlier was not only a bishop; he was a Roman magistrate, serving as the equivalent of a federal judge in our own society. They and many other people carved out time to study and meditate on God's Word and to pray for their own spiritual growth as well as for the benefit of others.

How do we start? Great Lent is a good time for this as there are many more services in the Church to sustain us and keep us on the path. Also the examination of self in preparing ourselves for Holy Confession and Repentance can pinpoint our faults and areas which are in need of improvement.

To develop the secret place in our lives as we should, we constantly need to look to the Holy Spirit for help. We ask for this help in our daily prayers when we pray: "O heavenly King, the Comforter, the Spirit of truth, who art in all places and fills all things. Treasury of good things and the Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O good One."

Whether in routine duties or exceptional Christian service, we do God's will with joy and satisfaction only to the degree that His Words burn within us (Luke 24:32). We should say with the Psalmist 40:8: "I desire to do your will, O my God; your Law is within my heart."

We have to include in our schedule definite times for prayer and times for study, meditation and spiritual work. We live in the presence of God at every moment, but we need to be reminded of this daily. Daily involvement with things of the soul is not a luxury; it's a necessity.

May the secret place within us be full of love for God.

PRESS FUND

Our heartfelt thanks; a giant Spasebo to all of you who help us to keep publishing. We have attained our 539th issue and are finishing our 45th year with this copy. Thank you again: Mary Ann Carmack, Harry Gabora, Evelyn Zalecki, Mary and Stephen Kurucza, Jim and Lilla Telepchak, John Dorroll, Anonymous (5), Sophie Semashko Lake, Faye Donchak, Irene Allen, Marge Yanchisin, Michael Scott Irby, Helen Ashuck, Ethel Watlock, Helena McGuinn, Janet Jupin, Olga Lastowsky, John and Stephanie Holovach, Eli and Sophie McKay, Dcn. Peter Mahally, Helen Cudlic, Eva Bober, Mary Kochmaruk, Mr. and Mrs. William Cook, Anna Jeromsky, Luba Trachuk, Mary Nickolaou, Eva Scher, Douglas Rudenko, Doris Koveal, Elizabeth Shishko, Dorothy Genoni, Mildred Staskiews, George and Zenia Zlotnick, Michael S. Karas, Mary Yuhas, Albert Hopay.

In celebration of Mary Durkot's 89th birthday. Steve and Lenora Evancho for health and happiness of Helen Hunt, Claudia Sulin, Helen Kochera, Mike and Millie Retrochuk, Ann and Jack Grisak. In thankfulness for Betty Kovach. For health Luba Chimiczo.

In memory of Charles Semerick. Wilma Kopchik in memory of deceased Kopchik family members. Pauline Gantner in memory of George and Mary Balog. Ann Borick in memory of sister-in-law Mary Matthis Turner Wasell who died Jan. 11, 1997. Helen Cudlic in memory of husband George and daughter Nancy. In memory of Robert Weiss. William Bybel in memory of wife Anna who died in October 1996.



Recently I read an article with the heading "Will Easter Feasting Survive the Fat-Free Craze?" Perhaps it would be more precise to write the Fat-Free and Vegetarian Craze. Truth is, if we look at the traditional foods for Easter, they are not usually included on either menu; but it is easy these days to make the traditional foods and still keep the diet. The ham, kolbasi, cheese and sour cream can all be either fat-free or low-fat. The recipe this month is for Easter Cheese or Syrnaya Paska. It's traditional and easy to make.

Easter Cheese/Syrnaya Paska

4 - 3 oz. pkgs. of cream cheese
1/4 lb. sweet whipped butter
1/2 cup sour cream
4 Tbls. sugar
1/2 cup chopped almonds
1/2 cup chopped candied peel
1/4 cup raisins

Let cream cheese come to room temperature. Place in large bowl and blend well with rest of ingredients. Shape it in a pyramid on a flat plate or put it in a nice crystal bowl. Decorate with raisins and almonds in a form of a cross. Serve with kulich/Easter bread paska.

1. You may omit the almonds, peel and raisins or add more or less than what is stated.
2. Use the low-fat cheese and sour cream.
3. Try other combinations like pistachio nuts and raisins.
4. Use flavored cream cheese.

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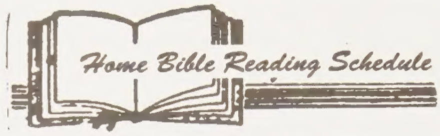
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APRIL 1997

1. Proverbs 12:8-22	16. Prov 21:23-22:4
2. Proverbs 12:23-13:9	17. Prov 23:15-24
3. Proverbs 13:20-14:6	18. Prov 31:8-32
4. Proverbs 14:15-26	19. Heb 12:28-13:8
5. Heb 6:9-12	20. **Phil 4:4-9**
6. **Heb 6:13-20**	21. Job 1:1-12
7. Prov 14:27-15:4	22. Job 1:13-22
8. Prov 15:7-19	23. Job 2:1-10
9. Prov 15:20-16:9	24. 1 Cor 11:23-32
10. Prov 16:17-17:7	25. 1 Cor 1:18-2:2
11. Prov 17:17-18:5	26. Romans 6:3-11
12. Heb 9:24-28	27. **Acts 1:1-8**
13. **Heb 9:11-14**	28. Acts 1:12-17, 21-26
14. Prov 19:16-25	29. Acts 2:14-21
15. Prov 21:3-21	30. Acts 2:22-36

BIBLE STUDY

There is a certain kind of peace which the world can give. It gives assurance to have a bank account, prestige, a happy home, and congenial friends. These things do contribute to a person's confidence and sense of well-being.

But there is an inner peace which passes all understanding. It is the peace of God which may be granted us. It can come to the ones the world considers privileged, and it can also come to the so-called underprivileged.

Our outward circumstances may be difficult but made bearable by the inner peace which the Lord gives.

St. Paul writes of this peace of God in Philippians 4:7, which is read on Palm Sunday. He says: "Let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus."

It is this peace which we need to lay hold of – this deep peace – and let it rule in our hearts.

ST. JOHN OF THE LADDER
(April 6)

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

MISSION FUND

Copies of The Orthodox Herald go to places other than Alaska to help tell about the Orthodox faith. Helping are Margaret Starr, Eli and Sophie McKay, Sophie Lake, Phyllis Tarasovich, Walter Grivna, Eva Bober, Olga Peck, Patrick Lamb, Lube Trachuk, Anonymous (4), Eva Schur, Michael Scott Irby, Ethel Watlock.

ORTHODOX CASSETTE PROJECT

The response to our offer of cassettes of our radio programs have been overwhelming. Some people purchased the 3 tapes for April offered in the March issue. Then they ordered the rest of them, 54 programs, for the liturgical whole year. Ninety-nine percent of the music is in the church Slavonic sung by the best choirs in the world.

Tape #4: John 4:5-42. Music by First Belgrade Choral Ensemble of Yugoslavia sing Yelittze, Iszhe Cherubim by Kastalsky sung by Russian Orthodox Cathedral of London, Vedel's Christos Voskrese, sung by Japanese Liturgical Choir of Tokyo and several others. Side 2: John 9:1-38. The Nuns of Gethsemene sing Hristos Voskrese, also heard is The Hymn to the Virgin by Arkangelsky.

Tape #5: John 17:1-13. Armheim Slavish Choir of Holland sing Zname Boh. Klashnikov's Cherubim Hymn sung by the Choir of the Republic of Russia, also heard Ipalitov Ivanov's Blahoslovi... Side 2: John 7:7-52 Bell ringing followed by O Heavenly King choir directed by Afonsky; Ipoletof Ivanov's O Gladsome Light sung by Millenium Choir of Washington. Also heard Sophronov's St. Simeon's Prayer.

Tape #6: Matt 10:32-38; 19:27-30. The Fekula Chorale sings the 1st Antiphone by Gretchenanoff, Kastalsky's Only Begotten Son. In Thy Kingdom by Panchenko. Side 2: Matt 4:18-23. All music by Tchaikovsky. Some sung by choirs directed by Afonsky.

Tape #7. Matt 6:22-33. The Milkov Chamber Choir-Bulgaria sing Glory to God, Let My Prayer Arise – Ruggeri Choir sing Let God Arise. Side 2: All Arkangelsky program, sung by Milkov Liturgical Choir and Musique Liturgic Rus. Numbers included are Blazhen Muzh, Milost Mira and Lessen my Illness-Utoley Moya Bolesne.

The listings are not complete; there is more on each tape. Send $5 per tape or $130 for a full liturgical year. We are happy to announce that we can now send whole sets.

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MEDIEVAL PRAYER

Grant, O Lord, that none may love Thee less this day because of me; That never word or act of mine may turn one soul from Thee. And ever daring, yet one other grace would I implore: That many souls this day, because of me, may love Thee more.